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raises again the question as to whether Peter was ever at Rome. At best it is doubtful, and, if he were at Rome, it is not probable that he was ever bishop of the Roman church, and his martyrdom is equally improbable.

In Part II he discusses the doctrine of salvation. He finds in the entire system a vast organization of external means of salvation, which is "unnecessary, unwarranted, and injurious." This system stands in striking and most unfavorable contrast with Protestantism, which "relies upon one Mediator between God and man, the man Christ Jesus."

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DER KATHOLICISMUS ALS PRINCIP DES FORTSCHRITTS. VON DR. HERMANN SCHELL, Professor der Apologetik und vergleichenden Religionswissenschaft an der Universität Würzburg. Siebente Auflage. Würzburg: Andreas Göbel's Verlagsbuchhandlung, 1899. Pp. 136. M. 1.20.

THE author is one of the ablest of the progressive Catholic theologians of Germany, and the present work is indicative of the strength and boldness of the German liberal Catholic movement. He belongs to that section of the Roman Catholic church, represented in America by Archbishop Ireland, which believes that if the Roman church is to justify her claim to catholicity she must keep fully abreast of the science of the age, allow and encourage the utmost freedom of thought and of research, and give place to the employment of whatever modes of life and methods of Christian work may seem best adapted to the time and place. He begins by freely admitting that in science (in the broad sense of the term) the Roman Catholic church has been left lamentably behind by Protestantism. He calls attention to a recent exposure by Taxil of the depths of pagan superstition in which the Catholic masses are still involved and which marks the inferiority of current Catholicism to current Protestantism. It is not, therefore, actual Catholicism that the author declares to be the principle of progress, but it is ideal Catholicism as apprehended by himself and a considerable body of educated Catholics in Germany and elsewhere. Starting out with the idea that the true church of Christ should be universal, and that catholicity can be attributed to no other organization than that which centers at Rome and has the pope at its head, he insists that this great organization should not only appropriate all the results

of scientific research and thought—including of course natural science, philosophy, economics, civil polity, history, etc.—but should lead the world in its progress toward the goal of civilization. He shows by statistics the superiority of Protestants to Catholics in education, and insists that, so far from having been injured by the infusion of Protestant ideas, German Catholics have thereby become imbued with the spirit of progress. He attributes the backwardness of Catholics to the fact that individual reason and personality have been hampered by ecclesiastical authority, and insists, on the ground of numerous New Testament texts, upon the fact that the believer is inwardly taught by the Spirit of God. Personal experience of divine truth, and not priestly authority, is the condition of individual religious progress. It would be difficult to find even in evangelical literature a more vigorous and well-reasoned plea for individualism and liberty. The author devotes a long chapter to "Freedom of Thought and Ecclesiastical Authority." It would be interesting to give a summary of the author's performance of the difficult task of reconciling these two elements. Of course, ideally, the Catholic church would not wish to exercise any authority that would interfere with any proper freedom of thought and research. The headings of other chapters are: "Conservatism and Progress," "The Ideal of Catholicism," "Cardinal Manning on Our Question," and some concluding remarks by way of warning against misunderstandings. If such a book as this does not promptly find a place in the *Index Librorum Prohibitorum*, it may be inferred that in Germany at least the policy of the Roman curia is to allow freedom of thought and research to an almost unlimited extent.

Since the above was written Schell's works have been censured by the congregation of the *Index*, and he has humbly submitted to the authority of the pope.

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DER REFORMKATHOLIZISMUS DIE RELIGION DER ZUKUNFT. Für die Gebildeten aller Bekenntnisse dargestellt. Von JOSEF MÜLLER, Doctor der Philosophie. Würzburg: Andreas Göbel's Verlagsbuchhandlung, 1899. Pp. viii + 102. M. 1.50.

MÜLLER's brochure represents the same type of Catholic thought as that of Schell. He refers with great respect to Schell as "the celebrated Würzburg apologist," who has in preparation a large work along the same lines. He refers to Archbishop Ireland as an eminent